CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AT 81 WASHINGTON STREET.—PRINTED BY ISAAC R. BUTTS AND CO.

VOL. V. BOSTON, SATURDAY, JULY 29, 1826. No. 30.

RELIGIOUS INTELLIGENCE.

DOMESTIC.

WANTS OF THE SOUTH. Among other evidences of the want of the institutions of education and religion at the south, we give the following, contained in a letter from a gentleman resident on Red River, Louisiana, and published in the Gardiner, Me. Chronicle.

"I at last arrived at Alexandria, the place of destination. I find it a considerable village, a hundred and twenty miles up the Red River, and three hundred and fifty from New Orleans, water passage. It is a busy, flourishing place, and my anticipations with respect to it are fully realized. It is, however, a little sink of vice. The influence of the bible seems to have been utterly lost, or never to have been felt among them. The ordinances of the Gospel are scarcely known here. It is a proverbial saying, that the Sabbath was never known to get below Louisville. I find that an indifference towards the Sabbath, which I had long been accustomed to revere, gradually steals over me. Such is the influence of the example of a whole community, with which we are connected. I thought some parts of Kentucky not slow in dissipation and wickedness, but compared with this place they have "the sober morality of a Quaker dwelling."

The mass of the people have not yet become sufficiently civilized to enjoy like Christians any of the good gifts and privileges, which Providence has so liberally bestowed upon them. Some amass princely fortunes, and live as parsimoniously as Scotchmen. Others squander away fortunes equally large, without apparently having any rational conception which way to enjoy them. A man in New-England worth one thousand dollars has more of the comforts and luxuries of life, than one here with a fortune of one hundred thousand. The Creole French are generally very ignorant. It is as rare to find a man among them that can read or write, as it is in New England to find one who cannot.

NEW CHURCH. The corner stone of the 2d Presbyterian Church in Troy was laid on Wednesday of last week; Rev. S. S. Beman delivered an appropriate address, and the exercise closed by prayer, from the Rev. Mr Bascom, of South Caralina.

FOREIGN.

FRANCE. The discussions in the French Chamber of Deputies continue to turn upon the subject of the Jesuits. The Bishop of Hermopolis admits the existence of the Congregation, but denies that it has any political objects. He attempts to place it on the same footing as the Bible and Missionary Societies in this country, and asserts that the clergy of France had no inclination to recognize foreign authority superior to that of the King of France.—*N. Y. Statesman.*

ECCLESIASTICAL ESTABLISHMENT IN THE WEST INDIES. This establishment, according to a return made to the House of Commons, consists at present, of the Bishop of Jamaica, one Arch-deacon, and seven other clergymen; the Bishop of Barbadoes, two Arch-deacons, thirteen other clergymen, and three Catechists.

POLAND. The Protestants have lately increased so much in this country that sixteen new parishes have been formed by the consistory, and the same number of ministers appointed to the churches, which are now building. The mechanics and manufacturers are said to be principally of the Reformed Religion.

SPANISH TRANSLATION SOCIETY OF LONDON. This Society held its first anniversary meeting on the 10th of May last. A sermon was preached by the Rev. Daniel Wilson. The object of this society is, we believe, to procure the translation and publication of suitable religious books and tracts for circulation in South America. During the last year they have translated and published, Doddridge's Rise and Progress, Porteus' Summary of Christian Evidences, Gosner's Primitive Catholicism, Paley's Evidences, and the first century of Milner's Church History; and they have now in the hands of the translator, Wilberforce's View of Practical Christianity.

BIBLICAL CRITICISM.

BIBLICAL CRITICISM.

1 John v. 20. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, in his Son Jesus Christ. This is the true God and the eternal life."

To what does "*this*" relate? Some say to Jesus Christ, because that is the nearest antecedent. But the relative not only *may* but must be referred to a more remote instead of the nearest antecedent, in many passages.—For example; Heb. v. 6, 7, "Thou art a priest forever, after the order of Melchisedec; *who* in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, was heard in that he feared;" All this is not said of Melchisedec, yet that is certainly the nearest antecedent.—Again 2 Thess. ii. 8, 9, "And then shall that wicked be revealed whom the Lord shall consume with the breath of his mouth, and shall destroy with the brightness of his coming, *whose* coming is after the working of Satan—" The Lord is the nearest antecedent, but "that wicked" is the real one in this case—for it is *his* coming which is after the working of Satan.—Acts x. 6, "He lodgeth with one Simon, a tanner, whose house is by the wayside; *he* shall tell you all things." Not Simon the tanner, though the relative most naturally refers to him, but Simon Peter in the preceding verse, is meant. Whenever there is any thing in the sentence or the connexion which requires it, the relative is thus construed with the remote antecedent. We think the verse about which we are inquiring, presents a case of this kind. The pronoun "*his*" before Son, *must* relate to "God," and for a similar reason the pronoun "this." We are deceived in the interpretation of this verse by the insertion of the English word "*even*," to which there is no Greek term answering, and which ought not, therefore, to be inserted. The Son of God has come, and communicated to men that knowledge by which they have "an understanding" of him that is true, that is, of God—and we are in him that is true, *through his Son* Jesus Christ. We have our confidence reposed on that true one, God, through the instructions given us by Jesus Christ his Son, whereby we have obtained the "understanding" of the character and will of God. There is evidently an agreement and harmony of sense in the passage, thus explained, which it else would want. The preposition "*en*" has often the sense of "*through*" in other places. If it be objected that this preposition is rendered first by "in" and then by "through" in the same sentence, we can refer to numerous instances in which it has been translated by two or more different words in the same verse, when the sense required it. The preposition has the signification of several English particles, either of which may be employed to represent it, as occasion demands. The sentiment of the verse may be illustrated by the words of our Lord in the prayer addressed to his Father. "This is life eternal, to know *thee* the *only true* God, and Jesus Christ whom thou hast sent." John seems to have intended to say, that the God of whom Jesus Christ *his Son*, "had given us an understanding, that we might know him," was the true God, in the knowledge of whom consisteth our eternal life. There is as plain a reason for referring "this" to the remote antecedent, (God) in the verse before us, as in the following from 2 John, "Many deceivers are entered into the world, who deny that Jesus Christ is come in the flesh: this (or he) is a deceiver." What—Jesus Christ a deceiver!—no—the relative refers to a more remote and not to the nearest antecedent.

Romans, ix. 4, 5. "Who are Israelites; to whom pertaineth the adoption, and the covenants, and the giving of the law, and the service, and the promises; whose are the fathers, and of whom as concerning the flesh, Christ came; who is over all God blessed forever, Amen."

Paul begins this chapter with a strong expression of grief on account of his kinsmen the Jews; which grief was enhanced by their distinguished advantages as a people, here enumerated. The latter clause does not relate to Christ, as is often pretended. It should be rendered, either "May he who is over all, God, be blessed forever, Amen"—or "He who was over all, being God, blessed forever, Amen." The crowning privilege of the Jews, that which stood at the head, and was above all the rest, was the fact that Jehovah assumed to them so peculiar a relation, as to be called *their* God, by way of distinction. The Apostle when enumerating the *lesser*, would not forget to name the *greater*. And this he does in the concluding clause. Summing up the whole account with the declaration, that he who was the author of all the before-mentioned privileges, and above them all, was God. The passage should read thus—"Who are Israelites, whose was the adoption, and the glory, and the covenants, and the giving of the law, and the service, (the ritual service of the temple) and the promises, whose were the fathers, and of whom was Christ according to the flesh; he who was over all, being God, blessed forever." This reading requires only that a point equivalent to a *colon* or *semicolon* should be put after "*flesh*," and a *comma* after "*all*." Every one knows that the pauses found in our Scriptures are of no authority, and that we are at liberty to change them when the sense requires. Here is no *twisting* nor *forcing* of Scripture phraseology. We simply substitute two points. The words "*pertaineth*" and "*came*" have no Greek term expressed, answering to them. The substantive verb "was" is understood. Some think the phrase "as concerning the flesh," indicates the double nature of Christ. But the same Greek words occur in the verse preceding; "my kinsmen *according to the flesh*," and mean as much in one case as the other. Paul's kinsmen had not two natures. So in the 8th verse, "the children *according to* the flesh," we understand only by natural descent, and relationship. The Messiah was of the tribe of David, and so a Jew by descent, and relationship.

Many Trinitarian writers have intimated that the verse under consideration *could* not, according to the common idiom of the Greek language, receive a Unitarian exposition. We see that this is false—for a Unitarian exposition is given to it, merely by changing the punctuation of the verse, with which the Greek idiom has nothing to do. If the term "God over all," belongs here to Jesus Christ. how happened it that *orthodox fathers* in the early ages, *never* applied it to him? Were they less strenuous for the Trinity than moderns? They doubtless knew the idiom of their own language and could translate this verse properly, yet they *never* cited it in proof of the trinity. Why? Because they did not translate it as Trinitarians now do.

ORIGINAL COMMUNICATION.

CONVERSATION UPON RELIGION.

Social converse has an important bearing upon the moral and religious character. It *may* subserve our spiritual, not less than our other interests and enjoyments. But it is not every thing which comes under the name, which has this power. Of a very large part of ordinary conversation, we can say nothing better, than that, possibly, it does no harm.—A sincere and earnest christian, one who distinctly recognizes the great ends of human existence, and makes it his steady purpose to accomplish those ends in his own life, cannot but have some misgivings, when he compares the probable results of social intercourse in its common forms, with the proportion of time and attention which it engrosses. Not that he necessarily finds sin in the delight of unreserved and cheerful society, or condemns as offensive to religion every thing which has not her name inscribed in large letters on its front. He is human, and like other men, knows the value of those unpurchased satisfactions which flow from the free interchange of thought and the ready sympathy of emotion, in the gay circle of light hearts, and sparkling wits, of kind friends, and amusing associates. But he is also religious and being so, cannot but feel a deep interest in the great subjects of religion, and a hearty desire to have them justly appreciated by all around him. He is a benevolent man, and knowing that the richest social pleasures untinctured with religion, confer only a transient delight, then leave behind a sadness almost enough to counterbalance them, he wishes his companions to partake of higher and more durable joys. Indeed, the daily duties of the christian calling can hardly be discharged well, without so frequent a recurrence of religious truths to the mind, as must make these among the readiest topics of discourse, were there no hindrances to such conversation—When the mind is full of any subject, we are prone to speak much and freely about it, especially if our own or another's happiness be deeply concerned. There would then be no cause for surprise, if devout men were often to introduce the subject which, of all, is the most constantly present to them, and effects them most nearly, into their conversation. And yet one hazards nothing by asserting that no theme, among the countless variety of gay and sad, light and important topics, which are mixed up in common converse, is so seldom to be met with, or appears so strange when we do meet it, as religion. We talk of any thing and every thing sooner and with more ease and satisfaction. The serious observer might be inclined to ask how it is possible that such as hold the christian faith, and make conscience of its duties, and estimate its joys aright, should yet withhold every religious subject from their associates, as if to themselves it were painful to speak, and to their friends painful to hear of such matters. Yet is this actually the case in but too many instances.—The blame of it, if there be any blame, is shared by all denominations of Christians.—The more fervent of all parties complain that they cannot get a hearing when they wish to converse on things spiritual. Such conversation is sometimes handed over to the minister and is reserved to season his parochial visits, after which it becomes extinct, as if nobody had any concern with religion but its teachers.—Now this needs looking into. It is a proper question, what occasions such entire exclusion of sacred things from social intercourse, how far it is without excuse, and in what way the fault which it involves may be corrected.

As to the causes of the evil, they are various and not easily defined. Some persons are naturally reserved, and do not freely open their minds on any subject. Different circumstances of situation, time, character and employment, may in particular instances turn the current of thought and conversation into channels widely removed from religion. Reasons may exist and operate in one company which would not in another, to prevent any allusion to religious topics. But there are some causes more general in their character, and more universal in their influence. Of these we will speak. In the first place the very term "serious" as it has been commonly received, indicates one cause of the abstinence from all topics thus entitled, in ordinary social intercourse. It denotes sadness, not to say gloom. When an acquaintance is declared to have become *serious*—most people understand the declaration to mean, that he is, in technical phrase, "under concern," "troubled in mind;" hence it is expected that like other mourners, this "*serious*" person should retire from society. His company is not asked, because it is supposed inconsistent with propriety that he should appear in the social circle. But this leads naturally to the exclusion of religion also, for if a *serious* person is really out of place in the social circle, that which makes him so, can have no business there. The practice so common of forsaking society on account of religious impressions promotes the practice of banishing the conversation to which those impressions might lead. One cannot doubt that extraordinary excitement about spiritual interests, accompanied with remorse for past neglect of them, would incline the mind to solitude, and make the common talk of society highly disagreeable. But this may be too far, and it is too far, indulged. Even the company of pious people is sparingly allowed to such as are considered to be in the state described; and they are shut up with their minister, as if to breathe the free air of the social circle with their other friends, would *of course* destroy the effects of solitary meditation and prayer Unhappily this very usage tends to verify its own apprehensions, by sanctioning the idea that *seriousness* is safe only in solitude. Were a different plan pursued, were those whose incipient piety excites our solicitude, encouraged to join as usual, though with becoming circumspection, the social circle, and partake as before in its innocent converse, the evil we complain of would be avoided, and a double benefit experienced. For the appearance of one, who was known to have had new, tender, and most solemn impressions of a religious kind, among his friends, might directly lead to the discussion of topics of infinite moment, and would not fail to restrain all undue and improper mirth. While on the other hand, the person thus impressed, might be saved by this unrestrained intercourse, from the deplorable gloom, which entire solitude in such cases often occasions. We do not wish religion to put off its gravity, nor social intercourse to be deprived of its cheerfulness and vivacity, but without either of these, we think there may be such an union of the parties as would be beneficial fo each. At any rate, so long as *to be serious* is synonymous with *to be sad*, so long as it is thought necessary for the safety of religious impressions, to nurse them in strict seclusion from the world, so long will it be found a hard matter to mix religious topics with general conversation. Necessity, convenience, or inclination even, may occasionally bring religious persons into the common walks of society, but to very little purpose, if these are to be marked out as unholy grounds, by the discipline enforced on other occasions. If the young grow up with the conviction, that so pleasant a thing as social intercourse may often be incompatible with so important a thing as religious duty, they will give to the two entirely distinct places in their minds, and if the smiles of the one seem seducing snares, the seriousness of the other will be dreaded as a foe to enjoyment.

Another reason why religious topics are so much excluded from conversation may be found in the fear so natural to a good mind, of appearing to assume extraordinary sanctity.—If the religious character were the most common one, and society composed of such as felt a nearly equal interest in things spiritual, there would be no room for this apprehension, and in consequence, more religious conversation. We find now, that to introduce a serious remark in a company; who are all known to each other as by profession and practice serious people, is very easy; and in such companies religion actually is a subject of discourse—though less frequently than it might be. But society is not made up of the pious only, and therefore there *is* danger that any one who ventures on the expression of pious thought in the social circle, shall appear assuming, however humble his real feelings. We cannot wonder that by this danger many should be deterred from even alluding to a theme which if dear to them, is supposed to be indifferent to others. The delicacy of feeling which devotion induces, leads to a reserve like this.—And the deeper and stronger the religious principle, the more likely to shrink from any thing which may be construed into an exhibition and arrogant display. A *third* cause of the banishment of religion from conversation is found in the peculiar difficulties of the attempt to bring forward such a subject. In social converse, religion can be but one among many topics; yet from its very nature it is apt to absorb and monopolize attention. Its friends feel it to be difficult to introduce such a theme in a crowd of dissimilar, if not opposite subjects. And those who come into the social circle only to be entertained may be expected to shrink from a theme, which they fear will engross an unequal share of interest. Every sensible person must be aware, that to thrust forward a religious sentiment without regard to the prevailing taste and disposition of the company, would be as useless to all purposes of improvement, as it would be rude and offensive in itself. But how to introduce such a topic at all, becomes on this account a question of great difficulty. Where the intimacy is not very close, we do not know how well or ill-disposed the minds of our associates may be, to these things. And if we have no reason to doubt the disposition, yet is it not an easy matter to ascertain the best way of drawing a friend into a conversation of the sort, so as to secure any profit from it. For there may be and sometimes is, as unprofitable chit-chat, where religion is the subject, as where the merest trifle is talked about. The intrinsic difficulties of the case then, are undoubtedly one cause why religious topics are not more commonly made the theme of discourse in the social circle. Mixed as it ought to be with every important concern, religion is yet in some respects a concern by itself. We cannot easily blend it in conversation with ordinary topics. We may value it, and love to think of it, and wish to speak as well as think, and yet be seldom able to bring ourselves to do so. Silence is not to be set down as indifference, here. For if it is right to talk on this great matter, it is difficult, and not every one feels that he could do it to advantage.

The last cause of the reluctance to converse on religion, which we shall name, is the disgust arising from the unseasonable and improper introduction of it in mixed companies. Those who have happened to be present when some over-righteous person has taken upon himself the task of turning a whole company to subjects of solemn interest, may remember the feeling of disgust excited by the forced and awkward attempt. And this disgust may have almost unconsciously operated to keep themselves back from like efforts. Nothing is more apt to occasion a reluctance toward any pursuits, than having witnessed the ridiculous or painful failures of others. Even the most obvious sincerity and affectionate interest in the speaker, cannot prevent what he says from being worse than lost upon us, if he has selected his topic indiscreetly, or treats of it in an unsuitable manner. The parlor is not a pulpit, nor the drawing-room a conventicle. Conversation in the set phrase and mode of preaching, offends both piety and good sense, and borders on the ridiculous. Yet this *is* the way in which many people talk about religion. Can we wonder that nobody likes to hear them, and that such converse is generally encouraged?

But there is a better way, and we are not now justifying the total exclusion of serious topics from discourse on the ground of an abuse. There is a better way; and he who is solicitous to do his duty as a social being, a friend, and a member of the church of Christ, will take pains to find it out. One ought to settle in his mind first, what the purpose of religious conversation must be. Surely it is not for the sake of having it to say, that we always talk religiously; nor only to be able to ward off an ill-natured censure, that we should wish to mix religion with the subjects of discourse. A great deal might be said upon religious things, by which nobody would be made wiser or better. Mutual improvement and comfort are the proper objects. Now these may be secured in various ways. And that has not been an *irreligious* intercourse which is followed by these results. It is obvious that these do not necessarily imply *direct discussions* of religious truth or duty. Instruction of the highest value may be suggested by an *incidental* remark. This ought to be remembered. Let no one in order to keep blameless in the matter of conversation, suppose that he is bound to make a set, formal harangue on some momentous topic, every time he goes into company. A direct discussion of any subject is seldom possible, and less often useful where many are met together, for social enjoyment. Hence it happens that if one of the number assume the solemn imperative style of religious address, or goes about to make a set speech on the matter with the hope of provoking a regular discussion, what he says falls awkwardly to the ground, and every one else feels that it would be foolish in him to take it up. Yet in the same company, a happy turn might have been given to the discourse by a prudent, timely suggestion of some one, and the most useful impressions have been thus made, without any labor. If we always carried abroad with us a proper sense of the value of religion, and were wary enough to prevent our being surprised into any thing not consistent with that sense, we should not want for opportunities of manifesting it to others. Entering society with no set design to bring our friends to talk on *our* subject, we may yet so often meet with occasions for alluding to it, as seldom to return home without having done more than if we had acted upon such a determination. We have but to keep our eye upon the train of remark, and cultivate the habit of associating religion in our own thoughts with various objects, in order to have it in our power to mix religious topics easily and naturally with others.

It is unnecessary to prove that one who wishes to make salutary impressions by his conversation, should divest the subject he selects of any thing which might needlessly disgust. Some appear to think that to talk usefully on religion, it is necessary to adopt the technical language, and a peculiar manner. But this language and style are out of place in the social circle, they do not harmonize with the conversation upon other topics, and hence the subject, clothed in this garb, becomes unwelcome. Let us talk of religion as we talk of other interesting themes; avoiding all cant phraseology, and irksome solemnity, with freedom and ease. Truth is none the less true for being arrayed in pleasant attire And if we do but promote the improvement which is our object, why be so set and scrupulous about the mode? He who shall sternly avoid all lighter converse under the pretence of saving himself up for better things, will find no one ready to listen when his time to speak of them shall come. The secret is, to talk on all which interests those around us, and to convert the very topics which themselves suggest, to a good purpose.

Again, it is essential to cherish a confiding disposition, to accustom oneself to take it for granted that what is modestly and properly said upon a good subject, will not be lost upon those to whom it is addressed. We cannot expect that every heart should be right, just when we want to make our appeal. But if we wait till there is no *doubt* of our success, we may never speak to any body's benefit.—Count not all heathens who may not quite come up to your notions of goodness. Mix with a kind, forbearing, cheerful spirit in the society of your fellow-beings, and prepare a place in their affections for yourself, that so you may bring them to love religion also.—No act of benevolence is lost; least of all,

that which aims at the spiritual welfare of its object. "Bear about" with you always the Christian graces, and these shall speak volumes, though your lips may not utter a word. Be consistently religious at all times, and into whatever company you may go, you cannot fail to do something to correct its faults or increase its virtues.

CHRISTIAN REGISTER.

SATURDAY, JULY 29, 1826.

It is stated by the Executive Committee of the American Unitarian Association in their Report, that correspondents have furnished them with ample details respecting the history and condition of Unitarians in Pennsylvania; and they add their wish for similar accounts from all the states of the union. We are confident that this wish will be responded by all who read it. There is a lamentable deficiency of the means of information on this subject, even in those states where Unitarians are most numerous. Till very lately, the churches of this donomination in different parts of the country have been almost strangers to each other.—Nor are there many individuals now, who if asked respecting the extent to which Unitarianism prevails, the number and condition of societies who profess it, could give a full and satisfactory answer. The means of knowing are not in their hands. We have no Parochial Returns like the Episcopalian; no such system of communication as secures to the Methodist in the remotest circuit travelled by the ministers of his sect, an accurate account of whatever is doing among his distant brethren We have nothing like the Presbyterian Reports. Nor are there those helps to acquaintance among us which are enjoyed by that portion of Congregationalists with whom we are ostensibly connected in the Conventions of the clergy of Massachusetts, Maine, and New-Hampshire. For the tie of Congregationalism has become a very loose one, and holds together two parties who have little or no alliance in other respects. Our *orthodox* brethren are embodied *as such*, and have long since opened numerous channels of communication, through which they derive regular and exact information of the condition of orthodox churches, and the progress of their peculiar opinions. But we have almost every thing yet to do in order to effect the same ends.—Let Unitarians consult the journals of other denominations and they will see at once how matters are conducted. Every clergyman seems to feel himself bound to watch the state of religious interests in his own parish and vicinity, for the express purpose of reporting all which can contribute to the general cause. Zealous men are every where engaged and that too with system and constancy to promote the knowledge of their favorite opinions, and to take account of the effects produced by them. These all transmit to some general head their accumulated intelligence. And the countless Missionary, Tract, and Education Auxiliary Societies take the same pains and with similar success. We hope the wish of the Executive Committee will be followed by some immediate and permanent effects of the kind required.

In our last paper we gave a sketch of the First Annual Report of the American Unitarian Association. The extracts there promised are subjoined below.

The Committee have thus presented a full account of their proceedings during the past year. They have chosen to enter into these details, rather than to occupy the time of the meeting by a defence of the principles on which the Association was established, or a theoretical exposition of the good effects which might reasonably be anticipated from this Society. Facts are more useful than speculations, and an explicit statement of the measures, which have been devised or executed by those to whom the affairs of the Association were intrusted, will better exhibit its character and designs, than ingenious, or even sound reasoning on its probable utility. Neither did it seem to the Committee to be their office to advocate, in this Report, the principles on which this Society was formed. They prefer that these principles should be examined and defended in the course of a free discussion. They cannot but indulge the hope, that the exposition that has now been given, will remove any doubts which may have been felt concerning the expedience of union with the Association. While the Committee congratulate the officers and members on the degree of favor, which has been shown to it, they mean not to deny that objections have been started, and that some have been reluctant to add their names to the list of its supporters. They have labored to show the futility of these objections, and to dissipate the fears expressed by good men, and decided Unitarians, that the new Society might be a source of evil rather than of good, of division rather than of harmony. They have strenuously opposed the opinion, that the object of its founders was to build up a party, to organize an opposition, to perpetuate pride and bigotry. Had they believed that such was its purpose, or such would be its effect, they would have withdrawn themselves from any connexion with so hateful a thing. They thought otherwise, and experience has proved that they did not judge wrongly. They have witnessed an increased zeal for pure and undefiled religion, the religion not of this man nor that party, but of Jesus Christ, our Master and Redeemer, brought into action, if it were not inspired, by the influence of this Association. They have heard words of congratulation, but none of bitterness; and they devoutly believe, that this Society is meant in the providence of God to be instrumental in diffusing the truths and the spirit of that gospel, for which his Son was sent, for which he toiled and suffered, and to establish which he poured out his blood. In the words of the Circular, which they have already quoted, "they care not for adding to the number of those who merely call themselves Unitarians; but their object is to increase the number of those, who are Christians from examination and conviction; the number of consistent believers, whose lives comport with their principles; the number of those, who feel the influence and power of the precepts of Jesus Christ." In this cause, the cause of man's highest interest, the cause of universal love, they believe this Association is willing to employ all its energies and resources; and commending it to the favor of our Father in heaven, for whose glory they humbly trust it was established, they feel a confidence, which much disappointment alone can destroy, that it will be a blessing to future generations. It will, they hope, scatter the seeds of spiritual knowledge, which shall spring up in usefulness on earth, and shall yield a harvest of everlasting glory.

* * * * * *

It will have been seen by the reader, that it was recommended at the annual meeting, that "as far as practicable, auxiliaries be formed to the Association in every Unitarian congregation." The Executive Committee have prepared some articles of association for such auxiliaries, which are annexed. They merely propose such a Constitution as a convenient bond of union, and as calculated to give simplicity and uniformity, if it should be generally adopted, to the arrangements of the Association. According to the plan here offered, the auxiliaries are composed of subscribers to the General Association, which is thought by the Committee preferable to the usual method of belonging to the parent institution only indirectly, and in consequence of a connexion with the auxiliary. It is proper however to state, for those who may adopt the latter course, that by a vote of the Executive Committee, passed some months since, no association can be acknowledged as auxiliary, to which the terms of subscription are less than those fixed in the Constitution of the General Association. The propriety of this rule must be obvious to any one, especially if another vote of the Committee be considered, by which every member is entitled to a copy of every tract published by the Association. Tracts are also sold to agents and to auxiliary associations, at a discount of 33 per cent. To these two votes the 4th article of the annexed Constitution refers. The purpose of these auxiliary associations is twofold. They will be a means of increasing and perpetuating the interest felt in the American Unitarian Association, and will present the most effectual method of securing for it friends, funds and intelligence, from every part of the country. With this view it is required that an annual report be made from each branch to the parent society, the directors of which will thus be made acquainted with the religious condition of different sections, and be enabled to issue such publications, and make such appropriations, as shall best accomplish the ends of the Association. It is therefore hoped, that the annual reports of the auxiliaries will contain such statements, as may assist the Executive Committee in their duties. The chief good, however, expected from such associations, is the increase of social and practical religion among their members. The frequent meeting of those, who shall assemble for religious purposes, to advise and assist one another in the support of religious charities, it is thought, must be favourable to personal character, and must increase that sympathy and co-operation, which are among the chief objects of the Unitarian Association. The Committee therefore think it their duty to urge a compliance with the second resolution, passed at the annual meeting; and they hope to announce at the next anniversary the existence of such auxiliaries in every Unitarian Congregation, with which they are acquainted.

We, the Subscribers, desirous to aid the operations of the American Unitarian Association, do hereby associate ourselves for that purpose, and agree to the following articles by way of

CONSTITUTION.

1. This Association shall be "The ——— Association of ———, Auxiliary to the American Unitarian Association."

2. The objects of this Association shall be, in general, those of the American Unitarian Association, namely, "to diffuse the knowledge and promote the interests of pure Christianity."

3. This Association shall be composed of members of the American Unitarian Association; that is, of persons who have each contributed $30 as a life subscription, or who pay at least $1 a year, to that Association.

4. A depository for tracts shall be appointed by this Association, at which each member, besides receiving gratis one copy of all the tracts of the American Unitarian Association, shall be allowed to purchase any number of them for distribution, at per cent discount.

5. The business of this Association shall be conducted by an agent, or by a committee, consisting of —— members, who shall superintend the depository, correspond with the executive committee of the General Association, pay over to the Treasurer thereof the monies due, and make to the Secretary a yearly report of its doings.

The following was the order of religious exercises at the dedication of the Unitarian Church in Danvers, July 26, 1826.

1. Anthem.
2. Prayer.—*Mr Upham.*
3. Selections from the Scriptures.—*Mr Coleman.*
4. Hymn. [Selected.]
5. Prayer.—*Dr Abbott.*

6. HYMN. [For the occasion.

The Star of Bethlehem.

When darkness spread her empire wide,
And nature in confusion lay;
God's voice to order all things brought
And pour'd on all a brilliant day.

In shrouds more deep, in ruin wild
The human soul was covered o'er;
When Bethlehem's star the spell dissolv'd,
Again God show'd his healing pow'r.

Bright Star of hope! thy rise we hail,
Our hearts drink in thy gladd'ning rays;
To Him, who lit thy brilliant fires,
"Father of lights!" we bring our praise.

Bright Star of Hope! we follow thee;
Herald divine! we catch thy voice,
Thy notes proclaim God's jubilee;
And bid a ransom'd world rejoice.

Hail Star of Hope! we follow thee,
Thy light appears on life's dark wave,
Like the bright guide on ocean's shore
The storm-spent mariner to save,

Hail Star of Hope! man's certain guide
To truth and life, by God's love given;
Spread wide thy rays till all mankind
Receive this richest boon of Heaven,

7. Sermon. Text 1 Pet. iii, 8.—*Mr Brazer.*
8. Prayer.—*Mr Bartlett.*

9. HYMN. [For the occasion.)

Thy temple, Lord, is boundless space,
And worship from all worlds is thine;
Yet thou dost deign thy dwelling place
To make in many an earthly shrine.

Then bow thy heavens, O God, most high,
Vouchsafe thy hallowing presence here;
And when thy people meet, be nigh
Their heart breath'd prayers and vows to hear.

Here let thy truth and grace be taught,
Sincere and pure from earthly leaven,
As first in love by Jesus brought,
The richest gift to man from heaven.

In accents mild let mercy plead
To win the sinner from his ways;
Let pity bind the hearts, that bleed,
And souls, that mourn, here learn to praise.

A people here, O God, prepare,
And make them for thy service meet;
Let every mind thy image bear,
And heaven the bliss of earth complete.

X. BLESSING.
XI. ANTHEM.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

THE DEFORMED BOY.

It is no easy thing to write a good story for young children. In many respects it is more difficult to address them than grown persons. For it is necessary in compositions intended for the young, that the thoughts and language should be carefully adapted to their comprehension, and that the story should not only convey a good moral lesson directly, but also should not leave any unfavorable moral impression. The writer in order to interest children should have the same intimate acquaintance with all their habits, feelings, and conversation, which a good novelist must have with regard to grown persons. We need not wonder, therefore, that so few who have attempted to write for the amusement of the young, have met with any tolerable success. We recollect only a few authors, and most of them females, whose stories for children merit entire approbation.

We were led into this train of thought by lately reading the Deformed Boy, a little novel by the author of Redwood. We had formed high expectations of this work from the known talents of the writer, and from the lavish praise which was showered upon it by some of our periodical publications as soon as it appeared. We felt no doubt of the author's success, judging from the sweetness and simplicity of style, and the delicacy and purity of moral sentiment, which distinguish Redwood. But we were very much disappointed, and on a second perusal of the Deformed Boy were very reluctantly convinced that it was in many respects little suited to young children, and particularly to those of the lower classes, for whom we presume it to be intended, from its being printed by the Publishing Fund.—Though much of the story is written with sufficient simplicity, and the language is uniformly graceful and animated; yet passages here and there occur which must be entirely unintelligible to young persons, and illustrations, and arguments which are evidently addressed to parents and not to children.—The two first sentences of the book, for instance, must be a complete riddle to the class of readers for whom the work is designed.

"The great Basil mentions a certain art of drawing many doves, by anointing the wings of a few with a fragrant ointment, and so sending them abroad, that by the fragrancy of the ointment they may allure others unto the house whereof they are domestics."

"We would borrow a hint from the artifice of the ingenious bird-catcher, and record for the benefit of some of our young friends a few acts of particular goodness that have chanced to fall under our own observation, in the hope that their love of virtue may be augmented by contemplating its lovely aspects and certain results." p. 5.

The following passages also exhibit the faults of which we are complaining.

"Our young readers may have heard of the philosopher's stone; there is an art that far exceeds the power ascribed to that gem of the alchymist; the art, by which a good person extracts instruction from every event however adverse, is certainly superior to that, which transmutes base metal into gold." p. 22.

"——— The immortal ray
Is seen more clearly through the shrine's decay." p. 30.

"A shrill fife was blown by a sturdy little fellow, whose lungs seemed as inexhaustible, as the *wind-bags of old Æolus.*" p. 18.

These and similar passages contain striking and even beautiful allusions, but it should not be forgotten that the children of the poor have no means of obtaining an explanation of them. We think the account of Mrs Aikin's benevolence on page 13th, is rather misplaced in a work of this character. Though it gives an excellent lesson to the rich; it seems calculated to awaken in the poor a painful consciousness of inferiority.

We cannot but regret that the deformity of the unfortunate hero is so often mentioned in a way to make it appear ludicrous, even when it is not necessary to the developement of the story. We allude to such expressions as, "waddling into the room as fast as his little legs would bring him,"—"droll looking little chap," &c. and we fear that the author's talent for the ludicrous is so much displayed in the military scene, as to counteract in some measure the very object for which this scene is introduced.

The faults to which we have adverted are comparatively trivial, and we should not have taken notice of them, were it not for others which seem to us less pardonable. We think too little notice is taken of the theft committed by Frank Hardy. It is passed over so slightly by the author that children will be likely to suppose that stealing is a peccadillo, which will be readily pardoned as soon as a frank confession is made. This impression is peculiarly unfortunate, considering that the story is written for the lower classes. With children living in affluence, the inducement to commit this offence is small, but those in humble life are perpetually urged by temptations to pilfer. Any book, therefore, intended for them which places stealing in any other light than that of a dark crime, which will be punished by conscience, if not by the tribunals of justice, is in our opinion absolutely dangerous. The conduct of the thief in the story before us is made, on the whole, to appear so manly and honorable that we are afraid his example will have a tendency to remove in children the horror with which so heinous a crime as stealing ought to be regarded.

We fear too that the unqualified praise bestowed on the conduct of the little hero, in concealing Frank's offence, may have a tendency to diminish in juvenile readers that strong sense of moral and religious obligation, which it is so desirable to cultivate. When Dickey discovers the theft committed by Frank, he generously determines to save his friend by bearing the reproach himself. The *feeling* that leads to this determination may be praiseworthy; but the conduct of the boy surely is not correct and ought not to have been presented as an example worthy of imitation. Dickey is entrusted by his friend Sutton with the care of his shop. The goods and money are for a time under his control. He betrays the trust reposed in him, by refusing to inform Sutton, who it was that committed the theft, and is thus made to participate in and become accessary to a gross crime, and is praised for an act of generosity while he in fact violates his duty to his patron. We disapprove entirely of all those refinements in ethics by which a false sentiment of generosity is exalted above common honesty and feeling above principle.

We have made these remarks with perfect freedom, because the book from the reputation of the author and its own merits, is likely to have a wide circulation; and as we understand that this story is to form one of a series, we trust that faults of the kind which we have mentioned will be avoided in any stories hereafter published.

FOR THE CHRISTIAN REGISTER.

Mr Editor —I have recently perused a publication which has been advertised and recommended in some of your former pages, "The Deformed Boy." The story is quite interesting and contains some excellent moral sentiments conveyed in such a pleasing form as to engage the attention, and attract the affections of the youthful mind. Mrs Aikin's benevolence and charity, Mrs Shepard's piety and resignation are beautifully delineated. These two worthy females, placed in different stations of life, exhibit moral qualities, and express religious sentiments which accord with the best feelings and principles of our nature and irreristibly claim our respect and approbation; while they are justly represented as so perfectly simple and practicable; so exactly what the spirit of Christianity requires, and enables her votaries to attain, that while contemplating their loveliness we become impressed with the conviction that we may, that we ought to profess them. The affectionate, timid sensibility; the patience and industry of the poor little boy; the effects which his infantine misfortunes produced on his own mind, and that of his mother, as related by herself to Mrs Aikin, in page 15, are described and illustrated in the most interesting manner; the remarks which follow to the end of page 17, contain lessons of truth and wisdom, which should be deeply impressed on every maternal heart.

I am sorry to observe however, in a work of so much merit some defects which detract much from its general usefulness, and one sentiment which appears to me highly objectionable. I shall briefly notice a few minor faults, before commenting on the most important.

In the description of the boy's person, the author uses terms which constantly associate with that idea something ludicrous; he is represented as "waddling," and "his duck legs" and his little crooked body;" his figure and motions generally, are described in language which naturally suggest the idea of something almost ridiculous.

I think it a pity that such associations should be suggested, they do not arise naturally in the minds of children, especially towards objects which are familiar or dear to them, I believe they are seldom inclined to ridicule bodily deformity; but rather to regard it with a mixture of wonder and pity, unless incited to different emotions by example or improper remarks from others.

The crime committed by "Frank Hardy" is not sufficiently censured, and Richard's concealment of it without an attempt to remonstrate with his friend appears unnatural. But the conduct for which the Deformed Boy receives the highest commendation illustrates the sentiment which I think most erroneous. Children should be taught to consider their own reputation for honesty and veracity as invaluable; they may, they ought to sacrifice their time, their money, their own selfish gratifications; when by so doing they can benefit their fellow beings; but they ought not to sacrifice truth or their own good name. Though extreme tenderness of heart and timidity of character might induce a child to behave like "poor little Dickey," and to suffer as he did for the sake of a friend, and though a kind heart would naturally love the little being who had exhibited so much disinterestedness, the christian would not wholly approve, nor consider such conduct a model for imitation. It is equally wrong that the innocent should suffer the odium of guilt, and that the guilty should be allowed by such an imputation to escape it. Such a principle is inconsistent with *our* views of truth and justice; the sentiment which is founded on such a principle should not find advocates among those who object to one of the main doctrines in popular theology.

A child would not, it is true, make all these reflections, or draw these inferences, he would admire as "George Sutton" did the generosity and gratitude of little Dickey, but he should be taught that it was a false generosity, a mistaking kindness; that by concealing the fault of his friend he was encouraging its repetition, and by bearing the stigma of Frank Hardy's guilt himself he was injuring his own character and preventing himself from being useful to others. This appears to me a very important subject; children are so much excited and their minds so easily captivated by the representation of what they think great and manly virtues, such as courage, generosity, &c. that qualities which bear these names ought never to be strongly drawn and presented to their minds unless they contain the genuine properties of those virtues whose name they bear.

The Author of this little book possesses talents which qualify her to be eminently useful and interesting as a writer for children; she sometimes uses language above their comprehension, and introduces allusions beyond their knowledge; but her style is usually simple, and appropriate to the characters. There are so few among the most "gifted minds" who are successful in their efforts to please while they instruct children, that it is cause of great regret to find any thing very exceptionable in a book which contains so much, that is excellent and well adapted to their capacity. I sincerely hope the Author of the "Deformed Boy" will perceive the incorrectness of the principle which she has introduced in her work, that she will read these remarks, (should they meet her eye) in the spirit of candor and good will which dictated them, and that she will continue her benevolent exertions for the most important of all good objects, the instruction and improvement of the rising generation.

FOR THE CHRISTIAN REGISTER.

Mr Editor.—In a late Sermon on the Trinity I read with surprise the following sentence, "To forgive sin is a divine prerogative, which was claimed and exercised by Jesus Christ." Our Lord did indeed say to the sick of the palsy, "thy sins are forgiven thee."—And when accused thereior with blasphemy, he asked "whether is *easier* to say, thy sins be forgiven thee, or to say, arise and walk?—but that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) arise, take up thy bed and walk." The historian adds, "when the multitude saw it, they marvelled, and glorified God, which had *given such power unto men.*" A very different conclusion from the Trinitarian's. Whatever meaning or force we give our Lord's words, we have his own authority for the declaration that it is no "easier" to say "arise and walk" to one before incapable of so doing, than to say "thy sins be forgiven thee." That is, no more of divine power implied in the latter than in the former. The miracle he had wrought was as *great* an evidence of his possessing divine power, as the subsequent address to the man he had cured, was of his exercising a divine authority. But we know that such miracles were not performed exclusively by Jesus. The Apostles wrought similar, if not greater. And if Christ himself assures us that these miraculous works were no "*easier*" than the "forgiveness of sins," implying no less of divine power and authority, we are warranted in saying that the Apostles *could* have as well declared the sins forgiven, as the diseases removed when they miraculously healed. This accords with what Jesus affirms to themselves. "*Whosesoever sins ye remit*, they *are* remitted unto them, and whosesoever sins ye retain, they are retained." John 20, 23. I suppose however that we attach to the words "thy sins are forgiven thee" a meaning not intended, when we consider him who spoke them as "claiming the divine prerogative" thereby. It is well known that the Jews believed various diseases and other calamities to be directly occasioned by particular sins of the person so visited. This is proved by the question they put to Jesus respecting the man born blind, "who hath sinned, this man, or his parents, that he was born blind?" It is proved also by our Lord's question put to them respecting those on whom the tower of Siloam fell, and the Gallileans whose blood Pilate mingled

with his sacrifices. "Think ye that they were sinners above all, &c.? Again we have a proof of it in the words of Christ to one whom he had healed, "sin no more, lest a worse thing befall thee." Bearing in mind this fact, recollecting that the persons who came to Jesus to get help regarded their own sufferings as fruits of sin, judgments sent upon them for particular offences, how natural does it seem that Jesus should say to those whom he recovered "your sins are forgiven you," you are released from those judgments which have come upon you in consequence, as you believe, of your transgressions. He thereby assumed no more the divine prerogative, than by the act of healing he assumed omnipotence. He does not make the declaration on his own authority, any more than he performed the miracle by his own power. He does not say "*I* forgive all your sins," but your sins *are* forgiven. This implies at the utmost only an acquaintance with the will of God concerning them sufficient to enable him to know how they were regarded by God. It is certain the Apostles claimed not the divine prerogative. Yet Jesus solemnly invested them with authority to "remit sin,"—having said to them first, "*as* my Father hath sent me, *even so* send I you." We may judge what this power implied from their history and writings. They brought on men certain diseases and calamities, and they could remove them.—Peter punished the lie of Annanias and Sapphira. Paul delivered some "unto Satan," that they might learn not to blaspheme. And James directs, "is any sick, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick; and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults to one another and pray for one another, that ye may be *healed*." If we had only consulted the words addressed to the Apostles by our Lord we should have had as complete evidence that they "possessed the divine prerogative," as that he did, from the words he addressed to the sick of the palsy. We have only to compare what he says then with what he says elsewhere, to escape the false inference respecting Jesus; as by comparing his commission to the twelve with their subsequent history and writings, we escape the false inference respecting them. C. M.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

An argument in favor of the supreme divinity of Jesus Christ, much relied upon by Trinitarians, is a supposed invocation for help or favors offered to him by the early Christians. In opposition to this, it has been maintained, (and we think successfully) that no instance of prayer, offered to Christ in his ascended and invisible state, can be found in the Scriptures, nor any precept for it. The passages, which have been thought by Trinitarians to imply the custom of praying to Christ, have been satisfactorily explained in accordance with his promise, "whatsoever ye shall ask the Father in my name, he shall give it you." It is not my purpose to discuss this point at present. But I would ask, whether enough has been said upon the insufficiency of the argument to prove the supreme divinity of Christ, even on the supposition that he was invoked by the early Christians. Not every kind and degree of invocation implies that the person, to whom it is addressed is divine. The Supreme Being exalted Jesus to his right hand because he was obedient unto death," and constituted him head of the church. And some Christians might suppose that their master had received from his Father knowledge enough to hear, and power enough to grant their petitions for certain favors, without acknowledging in him self-existence, infinite knowledge, or infinite power. It by no means required Almighty power, or infinite wisdom to bestow many favors, of which we stand in need. Christ might be invoked, as intercessor and advocate to present to his Father the prayers of Christians. Every kind of invocation expressed to Christ no more proves that those who offer it believe in his supreme divinity, than the prayers of the Roman Catholics to the Virgin Mary, prove that they believe in her supreme divinity. I do not mean to advocate the practice of praying to Christ for any favors. I do not believe there is authority in scripture for praying to any one but the Governor of the Universe, the God and Father of our Lord Jesus Christ. But if I did think it right to pray to him, it would not follow that I believed him to be God. This would depend upon the kind and degree of adoration, and the nature of the requests which might be offered. Unless I offer such adoration and such petitions as express or imply self-existence, and infinite knowledge and power in the person to whom it is granted, I do not intimate the belief that he is God. N.

We are informed that the ordination of Mr Hall, at Northampton, will take place on the 16th of August.

FOREIGN INTELLIGENCE.

PIRACY. The Brig Seaman, lately arrived at New York, while lying in the harbor of Vatly, (Island of Samos) was attacked on the 1st of May, by two piratical launches. They belonged to two piratical Greek schooners. Their attack was repelled, and the arrival of the United States ship Erie timely relieved the Seaman from all further apprehensions. Similar occurrences have led the French Admiral at Milo to make a requisition of 20 sail of light armed vessels to scour the Archipelago. The Austrian Admiral had requested half that number for a like purpose.

ENGLAND. The papers received by the latest arrivals are chiefly filled with accounts of the Parliamentary Elections. A dreadful riot had taken place at Carlisle during the canvas of Sir Philip Musgrove late M. P. from that city.

FRANCE. The cities of Bordeaux, Marseilles, and Havre have addressed memorials to the government, on the importance of negotiating commercial treaties with the South American republics, and the appointment of Consuls. The Greek cause continues popular in Prussia. The Queen has given 10 golden Fredericks; an anonymous donor 1200; and, several distinguished persons appear in their favour. The ladies in Paris are making various fancy articles to be sold for the benefit of the Greek fund.

SPAIN. A Madrid date of May 27th says that a Courier was pressing on from Lisbon to Vienna to urge the immediate presence of Don Miguel, who it was proposed should embark in a Portuguese vessel. This is in consequence of news from Brazil that Don Pedro will not go to Europe till he *gets possession* of La Plata, which was *given him* by his father.

GREECE. Accounts from Patras are as late as May 15. The army of Ibrahim containing 2900 Egyptians and 1200 Turks was still near that city and so enfeebled by the siege of Missolonghi as to be unable to attempt any thing. The soldiers from Missolonghi were kindly received at Salona. They are called the "Sacred Battalion." A letter from Trieste of May 22 confirms the report that 1800 men had cut their way through the Turks and joined Karaiskoki. The Egyptian fleet was at Patras, and the Turkish squadron passed Zante on the 5th for the Archipelago. Every preparation is making for the defence of Napoli: the soldiers have just been clothed by the French Committee and troops are assembling in all quarters. A national assembly had met at Epidaurus, and Demetrius Ypsilanti is looked upon for President. The Turkish fleet and transports were visible from the peak of the town of Milo passing Macronissis, 8th May, returning to the Dardanelles, probably to refit. The populous island of Syra is said to be their next object. All these islands are entirely defenceless and will become an easy conquest.

DOMESTIC INTELLIGENCE.

BY-LAWS. The late decision of the Supreme Judicial Court is in favor of the validity of the by-laws of this city, particularly in the case of trucks and carts being driven rapidly in the streets. This furious driving is very dangerous, and may be restrained, without infringing the just rights of any individual. We wish the city authorities would take care to prevent so much and hard riding on the Sabbath, near our churches.—*Gaz.*

FUNERAL HONORS IN BOSTON. We learn that the celebration in this city in commemoration of the death of Adams and Jefferson, authorized by the municipal authorities, will take place in Faneuil Hall on Wednesday next, at 12 o'clock. Eulogy by Hon. Daniel Webster. We also learn that the young men of Boston have agreed to pay appropriate honors to the illustrious dead, by a celebration in Chauncey-place Church, Eulogy by Samuel L. Knapp, Esq.—We are happy to hear that it is intended the services shall commence early in the morning, so as not to interfere in any manner with the city celebration.

BANKS. The Bills of the Bank of Burlington are not received at the Banks in this city.

SAXONY SHEEP. On the 23d June 89 bucks, 67 ewes and 38 lambs from Saxony, were sold at auction in New York at various prices from $21 to $135.—The average price was $50 each.

A sale of 189 bucks and 30 ewes, from Saxony, took place at Brighton on the 19th inst. They sold for $7 to $67 each, and averaged a trifle less than $19 for each sheep. The company was small, and no disposition to give high prices.

GYMNASIUM. It is to be regretted that the subscription for the gymnastic school has not met with the success which was anticipated. After an effort of a week, by the agency of a special messenger, about thirty shares are all (out of 250) which have been taken. A more important and desirable change in education, has not occurred since the settlement of this peninsula. *Every medical gentleman who has expressed any opinion on this subject, has so considered it.* In places where the experiment has been made, the benefits have far exceeded all that was hoped for. But, if the public sentiment is not in favor of this valuable establishment, those who have given time and labor, and who are willing to adventure the little money (compared with the object) which is necessary, must leave this enterprise (though with great reluctance) to a future generation.—*Daily Advertiser.*

AMERICAN ASYLUM at Hartford for the deaf and dumb. This institution contains now 115 scholars. Almost all the male pupils during the past year have devoted a few hours every day to the acquisition of *trades.* They are taught by persons of skill and experience, and their progress has been satisfactory.—Those who enter under legislative patronage are generally sent for the term of four years.—*Christian Watchman.*

EULOGIST. Judge Johnson is to be the Eulogist in Charleston, S. C. Gen. S. Smith, a patriot soldier of the revolution, delivered the Eulogy on Mr Adams and Mr Jefferson, at Baltimore, on the 20th—the venerable and honorable Mr Carroll was present, and was attended by Col. J. E. Howard, another veteran officer of the revolution.

We are informed that the Rev. Mr Storrs will deliver a Eulogy on the death of our late Presidents, John Adams and Thomas Jefferson, in the Rev. Mr Perkins' meeting-house, in Braintree on Thursday the third day of August next—that the President of the United States will be present—and that the performance will commence at 3 o'clock in the afternoon.—*Com. Gaz.*

BEAUCHAMP, the assassin of Colonel Sharp, has expiated his crimes. The sentence of the law was executed upon him at the fork of the Lexington and Woodford roads, in the edge of Frankfort, at half past one o'clock on the 8th inst. An idea had gone abroad, that he would address the people, at the gallows; but he made no attempt of the kind; he was evidently, too feeble, probably rendered so by his attempts to commit suicide, by taking laudanum and by stabbing himself. Soon after ariving at the place of execution, he observed that he wished to die; and requested the music which belonged to two independent companies, which had been called out to preserve order, should play "Bonaparte's Retreat from Moscow," which having heard, he desired the officers to perform the execution—and took his death.—*Commentator.*

AMERICAN ACADEMY. The American Academy of Arts and Sciences, at a meeting held at their room in the Athenæum, on Friday the 21st inst. appointed the Rev. President Kirkland, their Vice President, to deliver a discourse in honor of the late John Adams, who was for many years the President of the Academy. It is proposed that the discourse shall be delivered on the 30th October next, the anniversary of Mr Adams' birth.

PARK STREET CHURCH. We understand that the Church in Park-street has invited the Rev. Mr Edwards, of Andover, to become their pastor.

ST PAUL'S CHURCH. We understand that the 29th of August next is appointed for the institution of the Rev. Mr Potter as Rector of St Paul's Church in this city, and that it is expected that the sermon on the occasion will be preached by the Rev. Bishop Hobart of New York.

THE CHEROKEES. In consequence of the refusal of the Cherokee Council to permit Mr Fulton the Civil Engineer of Georgia, to make the surveys necessary to the contemplated Canal or Rail Road between Tennessee and Georgia, it is stated in the Georgia Reporter, that Governor Troup has directed several companies of cavalry to hold themselves in readiness to march for the protection of the Engineers; and it is understood that the Baldwin Troops will proceed immediately on this service.

GENERAL SUMMARY.

JOHN ADAMS. The late President Adams was a member of Brattle-street Church. When the present house was finished in 1774, he chose a pew (being No. 96,) the Committee sent him word, that the sight of the pulpit from that pew was obstructed by a large pillar intervening—and perhaps he would select another. He returned this laconic answer, "Gentlemen, I thank you for your suggestion, but I remember *that faith cometh by hearing.*"—*Com. Gaz.*

GOODS. Last year there were exported from Great Britain, goods, according to the official estimates, of the value of 56,330,514*l.* 11*s.* 2*d.*;—of which 29,468,576*l.* was in cotton goods alone; 5,925,574*l.* in woollens; and 2,709,766*l.* in linens.

CURIOSITY. A lady in Haverhill a few days since, laid out some linen on the grass to whiten, and on taking it up, found to her astonishment a number of flowers elegantly painted upon it. A second time the same magical picture was stamped upon her linen, which led to the discovery of the fair painter. It was found to be a little worm, which diligently labored till he had produced the flower, and then died. The flowers are large, perfectly regular, and variegated. The color of the centre is yellow, the foliage of a dusky brown. Naturalists can probably give some further account of this little embroiderer.

MR NICHOLAS CAMIBELL, one of the destroyers of the Tea, at Griffin's wharf, Boston, is now living at Bristol, Rhode Island in the ninety-fourth year of his age.

CORNER STONE. The corner stone of a Universalist Meeting-house was laid at Plymouth on Monday, the 17th inst.

MOUNTAIN. On the summit of Killington Mountain, Vermont, which is 3250 feet above the tide water in Boston harbor—lake Champlain, Dartmouth College, and a large extent of the valley of the Connecticut can be seen.

THE METEOR. On Saturday evening last, while sitting in the house, about ten minutes before eleven o'clock, my attention was suddenly drawn by a vivid glare of red light, exactly such as might be supposed to proceed from combustion. It was so intense as to light the whole city; in any part of which I think, at that moment, the print of a newspaper might have been distinctly read. The light continued but a few seconds. Instantly as it disappeared, there fell, or appeared to fall, something whose noise very nearly resembled that made by large drops of rain in the beginning of a heavy shower. About one minute after, another noise was heard, which would have been mistaken by a careless observer for distant thunder, but it was rather more like that which precedes an earthquake.

The atmosphere was clear, and knowing from the red light that it was not lightning, I ran into the piazza to discover the cause, but it vanished before I got there. A friend of mine who did see it, describes it as being a ball of fire, about the size of a ten or twelve pound shot, and that he saw it apparently exhaust its light in the air.

Under these circumstances, it would be difficult to account for the rumbling noise, unless we suppose, as is usually the case in meteors, that the ball of fire contained a stone or other mineral body, which fell into the water and burst under its surface.

On authentic record we find abundant evidence of stones having fallen from the atmosphere, of clouds, and generally accompanied by a thundering noise, often exceeding the report of a cannon. Hence, the vulgar have attached the name of *thunder stones* or *thunder bolts* to them, although they have no necessary connexion with thunder and lightning, being a distinct phenomenon.

Respecting the origin of meteoric stones, philosophers are of various opinions; some supposing them to emanate from the moon; others, that they are formed in the atmosphere by an electrical process,—and some have conjectured that a meteor is a train of inflammable matter, which by unknown means, takes fire at one end, and blows up rapidly, thus producing the apparent motion of a ball of fire. Such clashing of opinion as is here shown, would indicate that the whole is more the subject of guess work than of plausible truth. C.

[The above Meteor, it seems, was observed at Savannah; and Capt. M'Ilhenny informs us, that being at that time off Georgetown, on his passage from Wilmington, his decks were completely illuminated by it.]—EDITOR. *D. Adv.*

NEW INVENTION. An invention is announced in the Syracuse Advertiser, which will take the lead of all the wonderful improvements which have yet been made in this wonderfully improving age. It is "a machine for expelling flies from the dining room" Several large fans are suspended from a wire which passes through the room directly over the table, and set in motion by a boy in an adjoining apartment. It serves the double purpose of keeping the flies from the table, and creating a cool current of air in the room. Mr Williston, the keeper of the hotel, is said to be the inventor. If it prove successful, Mr W's name will be immortalized, and his memory blessed, till flies and dog days are no longer known among us. *Salem Gaz.*

CARPETS. On our return along the bank of the Seine, just at evening, we called at the Royal Manufactory of Carpets, called *La Savounerie*, at the Quay Billy. It is under the superintendence of the government, and the internal arrangements of the establishment, as well as the process of weaving, are in all respects similar to those of the Gobelins. Ten years are sometimes occupied in completing a single web. We saw one that had been in progress four years, and it would require three more to finish it. The fabrics are wrought with the richest figures, equalling the most splendid paintings, of which they are little more than copies. Some of them are valued at 60,000 francs, or $12,000. None but regal feet are allowed to tread them.—*Carter's Letters.*

CAMP MEETING. The Upper Canada Herald mentions, that a religious assemblage; usually denominated a Camp Meeting commenced on the 15th and closed on the 19th ult. It adds that, on the intervening Sunday, 3000 persons were, it was calculated present, and the utmost decorum prevailed. One hundred and forty tents were on the ground, some of them very large.—*Statesman.*

AN ENTHUSIAST—named Jason Shepherd, from Oneida, New York, has made his appearance at Detroit, with a long and graceful beard, and his hair parted, and flowing over his shoulders. He has already many followers. He asserts that he does not derive license from men, but from the spirit.—*Statesman.*

NATURAL CURIOSITIES. We mentioned the large collection of rattle snakes the other day, which are to be seen at No. 357 Broadway, and have since visited them It is probably the largest collection of those reptiles ever exhibited; and although the spectator will involuntarily recoil at first sight sight from so many "folded snakes," as they raise their heads, thrust out their forked tongues, and fix their burning basilisk eyes upon him, while the room rings with their hundred rattles, still the strength of the box in which they are confined soon dissipates the terror, and they can then be examined at the most perfect leisure.—We witnessed an extraordinary occurrence on Saturday. Eight living rats were put into the cage in the morning, seven of which were speedily despatched by the angry and hungry reptiles, but the eighth was spared, for several hours, and we know not but until this time. In the course of three or four hours, the rat became somewhat familiar with his new neighbors; and before evening, when sticks were thrust in to irritate the rat, and the snakes also, in order to make the latter strike him, the rat would run among them, scamper over their backs, and hide himself from his human tormentors, beneath the scaly folds of his venomous companions. We called in several times to see his fate, but in the evening his ratship was alive and well, and as safe as a rat could well be in such a nest.—*N. Y. Com. Adv.*

ROBBERY. In New York, lately, in the evening, a man had a pair of gold mounted Spectacles snatched from his nose, and carried off. So much for wearing them in the dark.

A NOBLE ACTION. As several of Captain Partridge's cadets were amusing themselves, near the river, at Middletown, one of them, Cadet B——, of this city, fell in and was borne off by the tide. He sunk twice, when one of his companions, Cadet Duane Pell, a lad about the same size, sprang in, caught the sinking boy, and both went down together. By great efforts they rose again, when a log, pushed from the shore, was fortunately caught by young Pell, which enabled him to sustain himself until the other lad, climbing on his back, caught hold of it also, and they were both saved. *N. Y. Statesman.*

REMARKABLE. On Thursday 19th, about 2 o'clock, between Burlington and Bristol, as the steam boat Philadelphia was passing across the Delaware a Sturgeon, *five feet eight inches* long, jumped into the forecastle, through the starboard bow window. The *royal* fish being caught, was cooked according to the most approved receipt, and eat.—*Dem. Press.*

TAXING SHEEP. An act of the last Legislature of Connecticut places sheep on the assessment list for taxation. This was done by farmers, who composed a great majority of the legislature. Their argument was that sheep were the most profitable stock on a farm, and should be taxed as well as cattle, &c. A proposition to tax sheep was lately introduced into the legislature of New Hampshire, and after considerable debate, was rejected.

GRAIN. The Syracuse Gazette of the 12th inst. states that wheat was selling in that village, in large quantities, at 75 cents per bushel. Corn at 50 cents per bushel.

GRASSHOPPERS. Friend A. Thompson, of Epsom, on Saturday evening July 15th, caught in his and his neighbors' grain fields, between the hours of 8 and 12 o'clock, five bushels and three pecks of grasshoppers. His mode of catching them was by attaching two sheets together, and fastening them to a pole, which was used as the front part of the drag. The pole extended beyond the width of the sheets so as to admit persons at both sides to draw it forward.—At the sides of the drag, braces extended from the pole so as to raise the back part of the sheet considerably from the ground, so that the grasshoppers could not escape. After running the drag about a dozen rods with rapidity, the braces were taken out and the sheet doubled over, the grasshoppers were then swept from each end towards the centre of the sheet, where was left an opening to the mouth of a bag which held about half a bushel; when deposited and tied up, the drag was again opened and ready to proceed. When this bag was filled so as to become burthensome, (their weight is about the same as that of the same measure of corn) the bag was opened into a large one and the grasshoppers received into a new deposit. The drag can be used only in the evening, when the grasshoppers are perched on the top of the grain. His manner of destroying them was by dipping the large bags into a kettle of boiling water. When boiled they had a redish appearance, and made a fine feast for the farmer's hogs.

MOWING MATCH. On the morning of the 4th inst. many farmers and other inhabitants of Stratham, assembled at the plains' corner, to witness the novel exhibition of a mowing match. The premium was an excellent scythe by which the work was executed. The rule was previously established, that no candidates should be accepted, excepting those between the ages of 18 and 21; that after the work was executed, it should be measured, and the three best mowers should again perform the task Three judges were appointed; Major Benjamin Clark, Major David Robinson and Captain Joseph Smith, with liberty to the mowers to select two additional ones, if they should think fit.

When the work was executed by the nine mowers who had presented themselves as candidates, it appered that Messrs B. F. Clark, N. L. Morril, and B. Kelley had done the best minute's mowing; and the work was again performed by them, when it was declared by the judges that Mr C. had mowed in one minute 45 strokes, 8 feet swathe, and 101 feet in length, being 808 feet square. Mr M 50 strokes, 7 3-4 feet swathe, and 108 feet in length; being 776 feet square, and Mr K. 48 strokes, 7 7-12 feet swathe, and 108 feet in length, being 813 feet, and one quarter square; and Mr Kelly accordingly received the premium. The thanks of the meeting were tendered to the gentlemen who acted as judges—to Captain Smith for the use of his field; and to the Rev. Mr Cummings for an elegant and appropriate address delivered upon the occasion.

Previous to the dissolution of the meeting, Major Smith, aged 80 last autumn, mowed one minute, and cut over a surface of 808 square feet. The work was executed by him with great ease, and he was rewarded by the applause of all present, and with a badge of respect and honor. *Rockingham Gaz.*

LITERARY. The Works of J. J. Rousseau have just been published in Paris, in a single volume 8vo. comprehending all that is contained in the most complete editions, usually published in 22 volumes 8vo. The same publishers propose to publish Moliere complete in one volume, and Voltaire in two.

A WARNING. In the vicinity of Blair Adam, a few days since, as one of the female servants, in leaving the house, passing some of her former fellow-servants, who were at that time occupied in heating a very large boiler, one of the men, *in sport*, took her up in his arms, and facetiously said, that as she was now flitting, and this might be the last time they might all meet, he would "give her a dip in the boiler. A struggle ensued, they lost their balance, and, horrible to relate, were plunged into the vessel, which was at that moment nearly full of boiling water. The injury sustained was such that the man died the same evening, and the woman expired next morning in the most excruciating agonies. *Fife Herald.*

INTERESTING CIRCUMSTANCE. Last week, a very modest and interesting girl, about sixteen years of age, presented herself at the Home Department Office, with a petition which she said she wished to present to the king; and being informed that it must be presented through Mr Peel to his Majesty, she said she would call again. It appears that her name is Harrison, and she is the daughter of a respectable tradesman at Birmingham; that her brother, a boy about her age, had been seduced by two elder boys, to join them in stealing some gold belonging to a Mr Price, of that town, and Harrison and one of his companions were convicted of the offence, at the late Warwick Assizes. No distinction was made between the old offender and Harrison, who had not before committed a theft, and they were both sentenced to transportation for life. When Miss Harrison heard of the situation of her brother, and that her mother's life was despaired of, in consequence of her excessive grief occasioned by her child being forever separated from her, the poor girl packed up a few articles of apparel, and without advising with her friends, started by the coach from Birmingham to London, to present a petition to the King in his favor. When she learned that the petition could only be presented through Mr Peel, she called again at the Home Office, and enclosed, with the petition addressed to his Majesty, the following letter addressed to Mr Peel;

London, May 28, 1826.

Right Honorable Sir—A very humble individual, a young female, only sixteen years of age, has travelled from Birmingham to London, to have the satisfaction of personally laying before you a petition in favor of her brother. This is her first journey; she is perfectly inexperienced; and has no opportunity of inquiring the most proper mode of applying for so great a favor but she trusts the innocence of her character, which is unimpeachable, as well as the delicacy of her sex, and the distressing nature of her object—to obtain mercy for her brother, will be allowed by a gentleman of well known benevolence, to outweigh any unimportant violation of the rules of etiquette, and will show how much the claims of humanity are regarded by a great Minister before those of ceremony. My reason, Right Honorable Sir, for taking this long journey, and for soliciting this audience, is that my dear parents and myself may have the solace of knowing that the case of my unfortunate brother was really known to, and duly considered by you, sir; and that I may hereafter reflect, that my humble voice was heard for mercy by you, Right Honorable Sir.

I have the honor to be, Right Honorable Sir, your most obedient, most humble servant.

ANNE MARIA HARRISON.

To the Right Honourable Robert Peel, Esq.
his Majesty's Principal Secretary of State
for the Home department."

It is almost unnecessary to say, that Mr Peel, with that humanity for which he is so distinguished, gave the poor girl an interview, and promised not only to present her letter to the King, but to make inquiries into her brother's case, and if there were circumstances in his favor, he would recommend a commutation of his sentence. The youth is now on board the Dolphin, at Chatham; and the affectionate sister waits in town for Mr Peel's decision. *London pa.*

MELANCHOLY OCCURRENCE. On Monday, July 19, about noon, Capt. Babcock, a respectable shipmaster, and well known as the commander of the ship Emily, a regular trader between Savannah and Liverpool, walked to the end of Pine-street wharf, took off his coat and hat, jumped into the river, and sunk. Several persons witnessed the act, but were unable to extricate him. His body was found in the evening near the wharf, after it was ascertained that he had purchased some weights at a grocery store in the neighborhood, a few minutes before he committed the desperate deed. He had hitherto exhibited no symptoms of insanity, and was understood to be in good reputation and pecuniary circumstances.—*N. Y. Mer. Advertiser.*

SEED. Capt. Elliot, of the ship Cyane, has sent from Rio Janeiro to the editor of the American Farmer, some seed of wheat of a hard flinty kind, which is said not to be subject to smut, or to be destroyed by the fly; also a bean of a fine flavor, and which yields an abundant crop; and the seed of a pumpion, which is in flavor little inferior to the yellow musk-melon.—*Daily Adv.*

MARRIAGES.

In this city, Mr Samuel M. W. Brooks, to Miss Sarah Greene.

Mr Richard Kelley Kellogg, to Miss Caroline Louisa Augustus Leach.

In Tyngsborough, Mr John Marsh, of Boston, to Miss Caroline Kidder.

In Newport, R. I. Lieut. Henry Brewster, of the U. States Corps of Engineers, to Miss Caroline Louisa Knight of Maryland.

DEATHS.

In Yarmouth, Corelia, aged 2 years, twin daughter of Henry Thacher, Esq.

In Lincoln, on Wednesday last, Rev. Charles Stearns, D. D. Pastor of the Church and congregation in that place, aged 75.

In Pomfret, Con. Mrs Abigail Rossiter, aged 59, wife of Nathaniel Rossiter, Esq. of that place, and daughter of the late Col. Knight Dexter, of Providence. By the death of this excellent lady, an annuity of $1000, reserved by the will of the late Ebenezer Knight Dexter, Esq. reverts to the town and becomes a part of the Dexter Fund, of Providence.

WARE'S HINTS.

FOR Sale at 81 Washington street, "Hints on Extemporaneous Preaching, by Henry Ware, jr.
3t july 29.

MEMOIRS OF MRS HUNTINGTON.

THE Memoirs of Mrs Huntington may be obtained at 81 Washington street. 3t july 29.

ORATIONS.

THE Orations delivered on the 4th of July, by the Hon. Mr Quincy, of Boston, Hon. E. Everett, of Cambridge, Rev. H. Coleman, of Salem, and Mr Geo. Bancroft, of Northampton, may be obtained at 81 Washington street. 3t july 29.

DR BRADFORD'S ADDRESS.

JUST Published, at 81 Washington street, Dr Bradford's Address before the Society for Suppressing Intemperance.

ALSO.....Rev. Henry Ware's, and Dr John Ware's Address, delivered on preceding anniversaries.
3t july 29.

MR WHITAKER'S SERMON.

JUST Received, and for sale at 81 Washington-street—A Sermon on the Unity and Supremacy of God the Father, delivered in the Second Independent Church in Charleston, S. C. April 22, 1826, by DANIEL K. WHITAKER. 3t july 22.

NEW TRACT.

JUST published by the American Unitarian Association, and for sale at their Depository, No. 81 Washington street, "A LETTER ON THE PRINCIPLES OF THE MISSIONARY ENTERPRISE," pp. 40, price 4 cents. july 15.

AN ANSWER

TO THE QUESTION, "Why do you attend a Unitarian Church," just published at 81 Washington street. 3t July 22.

FACTORY GIRL.

THIS useful and popular work may be had on reasonable terms for distribution, at 81 Washington street. 3t july 22.

AMERICAN UNITARIAN ASSOCIATION.

JUST Published, and may be obtained at the Depository, 81 Washington-street, The First Annual Report of the Executive Committee of the American Unitarian Association, and constitution auxiliary associations, and some remarks are annexed, pp. 32, 12mo. 3t july 22

PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following most of which are published by the Publishing Fund Society.

James Talbot. The Suspected Boy. Advice to a Young Woman. The Factory Girl. The Badge, and Filial Affection, all by an American Lady.

Also, The Brothers—Edmund and Margaret—Eleanor Moreland—The Lottery Ticket—Isaac Jenkins—Edward, or the Sunday Scholar—Life of James Bennington—The Two Farmers—Advantages and Disadvantages of Drunkenness.

There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

SUNDAY SCHOOL HYMNS.

JUST Published, at 81 Washington street, Hymns for Sunday Schools. These are printed on one side of a demy sheet, and when pasted on stiff paper may be cut apart, and used by the scholars instead of books. The selection is made from a variety of authors, and it is believed will be found unexceptionable in point of sentiment. july 22. 3t

ADDRESS AT MINISTERIAL CONFERENCE.

JUST Published and may be obtained at 81 Washington Street "Extract of an Address delivered on the morning of May 31, 1826." This tract is printed by vote of the Conference of Ministers in Berry street, and those clergymen who wish to obtain any number for distribution are desired to send to the Office of the Christian Register. July 1

LEGACY FOR YOUNG LADIES.

MRS BARBAULD'S posthumous work entitled, "*A Legacy for Young Ladies,*" edited by Miss Lucy Aikin, is just published at 81 Washington street (up stairs.)

EDDY'S REASONS.

JUST published at 81 Washington street, "Reasons offered by Samuel Eddy, Esq. for his *Opinions*, to the First Baptist Church in Providence," from which he was compelled to withdraw for heterodoxy. Four dollars per hundred, sixty cents per doz. six cts single.

CONSIDERATION OF OBJECTIONS, &c.

THE Popular little tract entitled, "A Consideration of Objections to Unitarian Christianity," may be had at one dollar per hundred, at 81 Washington street. may 20.

Poetry.

ODE TO REMORSE, BY MRS BARBAULD.

(Extracted.)

O! when the glare of day is fled,
And calm, beneath the evening star,
Reflection leans her pensive head,
And calls the passions to her solemn bar;
Reviews the censure rash, the hasty word,
The purposed act too long deferred,
Of time the wasted treasures lent,
And fair occasions lost and golden hours misspent:

When anxious Memory numbers o'er
Each offered prize we failed to seize;
Or friends laid low, whom now no more
Our fondest love can serve or please,
And thou, dread power! bring'st back in terrors drest,
The' irrevocable past, to sting the careless breast;—

O! in that hour be mine to know,
While fast the silent sorrows flow,
And wisdom cherishes the wholesome pain,
No heavier guilt, no deeper stain,
Than tears of meek contrition may atone,
Shed at the mercy-seat of Heaven's eternal throne.

HYMN.

Joy to the followers of the Lord!
Thus saith the sure, the eternal word,
Not of earth the joy it brings,
Tempered in celestial springs:

'Tis the joy of pardoned sin,
When conscience cries, 'Tis well within;
'Tis the joy that fills the breast
When the passions sink to rest:

'Tis the joy that seated deep,
Leaves not when we sigh and weep;
It spreads itself in virtuous deeds,
With sorrow sighs, and pity bleeds

Stern and awful are its tones
When the patriot martyr groans,
And the throbbing pulse beats high
To rapture, mixed with agony.

A tenderer, softer form it wears,
Dissolved in love, dissolved in tears,
When humble souls a Savior greet,
And sinners clasp the mercy-seat.

'Tis joy e'en here! a budding flower,
Struggling with snows and storm and shower,
And waits the moment to expand,
Transplanted to its native land.

MRS BARBAULD.

NARRATIVE.

* * * * If she had married a man without religion, it was not because she for a moment undervalued it—but because she ignorantly imagined religion to be too excellent to have few friends, or at least N. to be too good not to be among them. If she ever suspected him she yet charged her failings upon the vehemence of his nature and his want of opportunities. "Love," she said, with you, Gustavus, "is the best school of piety; and if I have his heart in my hands, can I not mould it as I will?"

Although N. was for a time far too watchful of her happiness to give any direct wound to her feelings, still there is in religion or irreligion a kind of omnipresence, by which they are seen and felt in every thing which their possessors say or do. She soon saw therefore, that, if she attempted to touch the string of religion, there was within him nothing which answered; that whilst she hoped to walk as a stranger and pilgrim in this world, he made it his home; that if he did right, it was frequently without a motive, or from a false one. It was plain also, that he did not love her for her piety, but rather winked at it; that he viewed it as her weak point—as a kind of dead weight, which her other excellencies alone could balance.

I need not explain to you the effects of this discovery upon Caroline, or her sensations, when she saw herself cast upon the world with such a guide. Of her conduct I must say, and my intimacy with both entitles me to speak confidently, that she bent every nerve to the task of reclaiming him; that she sometimes attempted to force, but oftener to soften a way to his heart—that she never forgot to be a wife, because he was not a christian.

I have said with how lofty a nature he was endowed. His hopes and projects were such as might be expected from one thus constituted, and did not accommodate themselves to the dull realities of life. Shall we wonder then, that the visions he sought continually eluded his grasp? This by degrees however, soured his disposition; and as the space between the opposite extremes is seldom great, the once sanguine N. sat down in sullenness and despair. His love of Caroline was indeed the last anchor which the storm carried away. But as he had not taken the ground of infidelity from a clear and conscientious conviction that it was the best, but had hewn it out as a place of refuge from irresolution and indifference;—the subject of religion became intolerable to him. Whenever, therefore, her mild language or bright example pressed it upon him, he felt it as a wound and began to dislike the hand which gave it. It was with himself that he was angry, but he soon vented his spleen upon her. One act of unkindness ever produces another, for "men always hate those they have injured." At the end of six years therefore, when the last sentiment which had lent any grace or polish to the colossal features of his character was worn away, he stood like some shapeless relic from the hand of a great master—which we admire only for what it has been.

About the middle of the tenth year of their marriage, the apathy of which I spoke had so completely fixed itself upon him, that it would have almost been as easy to have roused his statue as himself, to any interest in the common circumstances of life.

There is but one employment (I dare not call it amusement) to which such a state of mind eminently disposes men. It is said, that the ancient Goths during the time of peace, would doze away whole years in the most senseless sloth, unless called from it to *gamble*. It was then that their eyes again lighted up with savage fires, and their bosoms swelled with wonted fury. Thus engaged, they would sit till one or the other party had lost his property, his children, his arms, and even his person; as though they refused to live, except when they could butcher their enemies or ruin themselves. It is a ferocious picture of man; but alas! it is the portrait of N. The first time he took the box in his hand, he seemed to cast the die of his own fate. Having once burst asunder the bands of lethargy, he seated himself at the tables of ruin, and scarcely ever quitted them.

It was one evening when N. had gone from home under singular agitation of mind, that she requested I would follow him to a gaming house, which he was known to frequent. This place was celebrated for the pillage of all who were not initiated in the crooked and mysterious arts of those in whose hands it was. As the police of Paris was at that time the most vigorous in the world, the owners of this institution contrived so to fortify the approach to it, that in cases of alarm, they might remove all the instruments of their trade before the officers entered. By secret means, however, I obtained an entrance; and I opened the door as I should that of the regions appropriated to the wicked. When I entered every one appeared to be full of his employment.—As my business was rather to see than to be seen, I took my station in a place fitted to my purpose. The scene which presented itself had for me a kind of terrific interest which I cannot explain to you. When I contemplated the faces around me, I seemed to be introduced to a new set of passions; or to combinations of them more terrible than those which usually present themselves. I fancied in almost every man a Cethegus or a Cataline—a conspirator against the happiness of mankind. Enthusiast as I am in liberty, I could have almost rejoiced, when all the malignant humors of the body politic seemed thus drawn to a point, to have seen the hand of authority forcibly cut them away. To this hour, many of the figures of this society haunt me. I saw hands which charity never lifted, lips that never prayed, knees that never bent, countenances where, if I may so express it, "God had forgotten to be gracious." The only ray of comfort which broke through the awful gloom was that which showed me that each one in this assembly appeared to be let loose against another as ferocious as himself. But even that vanished when I turned my eyes upon N.—Wan and emaciated, his forehead ridged with a thousand storms, his eye fixed and glaring, his manner sullen and desperate; he recalled to my mind the first murderer, when driven as a fugitive from God. His "punishment" was even now "greater than he could bear."—But let us hasten, my Gustavus, from this unholy ground. I found an opportunity, during the night, of painting to him in strong colors the terrors of his situation; but his answer indicated, that he had looked his ruin too often in the face, to be restored to virtue by any picture I could bring before him. I spoke to him of Caroline; but he had, in his new business, acquired a horrid familiarity with the sufferings of others. I would have spoken of God—but he stopped me, by exclaiming in his vehement manner, "Chance is the only God of a gamester." In fact, I might have remembered, that the gambling room is the temple of the Atheist. It is an employment in which there is a constant appeal to some power *without* ourselves—that power which presents one side of the die, and hides another. Men call this "chance"—and are they not Atheists?

But let me finish this melancholy story. N. after his last speech, abruptly left me, resumed his occupation, and seemed to pursue it with even a more entire devotion of mind than before. When I reflected that every step he took in his present employment brought him so much nearer his ruin, I almost ceased to wonder that some philosophers should have called in the doctrine of fatalism to explain the fatuity of human conduct. They reasonably doubted whether man could become so emphatically his own enemy, and therefore conceived a sort of iron hand which lashed him on to destruction. There was also something of that expression in the face of N. which might have been expected in the victim of such a destiny. The alternations of loss and gain seemed no longer to affect him; he received the last as a loan which he was immediately to restore, and the first as his settled and natural inheritance.

I sat watching him for some time; but, as I knew, there was nothing his high spirit could less endure than to see a spy placed upon his movements, I quitted the room and returned to Madame de N.

Her frame of body was such, that it was likely to give way before evils under which the mind might have stood. It was indeed one of those nervous systems which appear to feel and to bleed at every point in which misfortune touches them. Knowing this, I had long feared the effect of his sorrows upon her; and therefore had always thought myself justified in showing them to her in the least formidable aspect which they wore."

Unfortunately I pursued the same line of conduct in recording the events of this evening. Had I done otherwise, I should have better prepared her for that spectacle of horror, to which she was now to be brought at once and without preparation. I was soon obliged to leave her.

Some hours after midnight N. returned to his house. As usual, he hurried to his apartment, and barred his door against that bosom on which he might profitably have rested all his cares. Caroline heard his door close, and although she felt the cruelty and the desperation of that sorrow which refuses to communicate itself, she little thought that he had now shut himself from her and from the world forever.

After I quitted him, the good fortune or the knavery of his associates had put the last stroke to his undoing; and the lofty N. was now a beggar. Pride sometimes supports men under an honorable poverty, but no one is proud of the desolation which his own hand has made. N. felt all the agonies of a wounded spirit, when he saw in himself the executioner, as it were, of his own wounded dignity and happiness. In the solitude of his chamber he was able to measure his calamities on every side. It was here, that, with every thing except God shut out, he found the eye of God too strong for him; and resolved, in order to escape the certain evils of his present state, to rush upon what (according to *his* creed) were the tremendous uncertainties of another.

He determined upon making the awful experiment whether there was any hell worse than the bosom of a gamester. In little more than an hour the watchful Caroline heard the report of a pistol in his room. Wild with fear, she rushed to his door. It gave way, and she reached him just soon enough to mark those last struggles and convulsions with which the soul tears itself from the body. In the fixed contemplation of this awful spectacle she lost her reason. When I was sent for, I found indeed, that they had forcibly separated her from the corpse; but that the bleeding image seemed to haunt her every where. She did not, for a long time, notice me; and at last threw on me only that vacant gaze which indicates that the imagination and the memory are too busy to let the senses do their duty. By degress, however, the violence of her disorder subsided, but her complete recovery was for a long time doubtful. Madness often delights in some particular position or action; and the disordered mind will mischievously act over again those scenes in which its frenzy originated. I have watched her sit for hours, with her hand projected before her face, in the attitude of intense expectation. In this situation, if she heard the slightest noise, she would shriek aloud, "A pistol!"—and rush towards the sound. Even now, if she sees the mountain sportsman, with his gun, pursuing the wild chamois amidst the rocks of St Foy, she will hasten to her room—as if afraid to trust the slight thread by which reason is held. God however preserves that reason to her, and she will use it, Gustavus, to give Emily to none but a Christian."

J. W. Cunningham.

DEVOTIONAL.

It is our duty to love the benevolence to which we owe so much, to feel pleasure in tracing every display of that benevolence, in the happiness of every thing that lives,—and, in all that we value most in ourselves, to rejoice in feeling its relation to the Goodness from which it was derived, and in expressing our dependence, not as if the expression of it were a task enjoined, but with the readiness of love, that overflows in acknowledgments of kindness received, only because it overflows with gratitude for the kindness. If a mere earthly friend, whose affection we have delighted to share, is separated from us, for any length of time, by the ocean or a few kingdoms that lie between, how delightful to us is every memorial of his former presence. Our favorite walks and favorite seats, continue still to be favorite walks and favorite seats, or rather they acquire new beauty, in the thought that they were beautiful to other eyes that now are absent. There is no conversation so pleasing to us, as that of which his virtues are the subject: and even the rudest sketch of his drawing, or the verses which he may have left unfinished, are regarded by us with far more delightful admiration, than paintings and poems, which surpass them in every charm, but that which friendship alone could give. We not merely feel all this affection for our friend, but we feel too, that it would be a sort of crime against friendship, to regard with indifference any thing which related to him; and if this be a crime with respect to earthly friendship, it is surely not less a crime, when its object is the friendship that has been the source of all the happiness which we have felt. To be surrounded with the divine goodness, and yet to feel no joy in contemplating the magnificent exhibition of it,—to admire any works, rather than those of God, and far from delighting to speak or think of his moral perfections, to give our thoughts and our conversation, in preference, to the virtues, or still more gladly, to the vices, of those of whom the name is perhaps, almost all that is known to us,—this is to fail, with respect to the noblest of Beings, in a duty, which if that noblest of Beings could divest himself of his perfections, and become, with far less kindness to us, a creature like ourselves, we then should blush to violate to our mortal benefactor.—*Brown.*

The duty that is exercised in resisting the solicitations of evils, that can scarcely be said to be yet vices, though they are soon to become vices, and are as yet, to our unreflecting thought, only forms of gaiety and social kindness, is truly one of the most important duties of self-command. It is not the endurance of pain, that is the hardest trial to which fortitude can be exposed; it is the calm *endurance*, if I may so term it, of the very smiles of pleasure herself,—an endurance that is easy only to the noble love of future as well as present virtue, that can resist what it is delightful to crowds to do, as it resists the less terrible forms of evil, from which every individual of the crowd would shrink. The courage of those who have strength only to resist what is commonly termed fear, is a courage that is scarcely worthy of the name,—as little worthy of it as the partial courage of the soldier on his own element, if on a different element, he were to tremble when exposed to a shipwreck or of the seaman, if he were, in like manner, to tremble at any of the common perils to which life can be exposed on land. The most strenuous combatants in the tumult of warfares, may be cowards or worse than cowards, in the calm moral fight.

They yield to pleasure, though they danger brave,
And show no fortitude but in the field.

His is is the only genuine strength of heart, who resists, not the force of a few fears only, to which, even in the eyes of the world it is *ignominious* for man to yield,—but the force of *every* temptation to which it would be *unworthy* of man to yield, even though the world, in its capricious allotments of honor and shame, might not have chosen to regard with ignominy that peculiar species of cowardice.

By pleasure unsubdued, unbroke by pain,
He shares in that Omnipotence he trusts.—*ib.*

GRATITUDE.

In love and thanks, there is no man who need become a bankrupt; for, both are within a man's own power; there is no man so poorly provided for, but will find that he has many things for which he ought to be thankful. Either he enjoys benefits which he could not challenge of debt, (even a being, life, humanity, the apprehension and expectation of felicity and eternity, which are no way of our own, but God's) or else he is exempted from many hard calamities which might have befallen him, if he were not daily protected by a gracious providence. To requite such great benefits as man does daily receive from the goodness of God, is not in the power of frail mortality; but to be ever thankful, is the best supply for that defect of power. Gratitude gilds the soul, and if the iron of it be but smooth and filed, though it be not gold, it shews as if it were: and even in the sight of God it is beautiful.—And if man lives no day without a renewed favor, it is the least he can do, daily to renew his thanks. Nor would this be any thing, if we had not a God of such vast goodness, as, by accepting our will for our deed, to dignify our intentions, by deigning to be pleased with them. Since, then all I have is bounty, let my endeavour be to be always thankful.

Receive favours, I ever must; requite them, I never can; remember them I always ought. In a better sense let me say with the poet;

Thy mercies ever through my heart shall shine;
And all the earth shall know that I am thine.

Felltham's Resolves.

MISCELLANEOUS.

One of the editors recollects, that, when comparatively a child, he was invited to dine, at Boston, with a friend. After being seated awhile, listening to the conversation of men whose age and piety almost led him to an adoration, a young clergyman entered, and seeing the venerable Archbishop Carroll, of the Catholic Church, Bishop Parker, of the Protestant Episcopal Church, Dr Elliott, of the Presbyterian, and Dr Stillman, of the Baptist, sitting on the same sofa, lifted up his hands, and exclaimed, "Can it be possible that I find the heads of four denominations sitting together?" The Archbishop instantly answered, "Why should we not sit on the same seat here? we intend to be Christians, and I believe good ones. I trust we shall occupy the same seat in Heaven." How valuable would it be to society, if all men, of whatever religion, had the same charitable feelings. The earth would again approach nearer its primitive paradise.—*N. Y. Champion.*

PROGRESS OF MANUMISSION. The Manumission Society of North Carolina is now said to embrace more than 2000. The number is rapidly increasing. Several Female Auxiliary Associations have been formed.

Genius Univ. Eman.

MANUMISSION. The late Sampson David, Esq. of Tennessee, has provided in his will, that all his negroes, twenty-two in number, which are mostly young, should be manumitted in the year 1840. or at his wife's death, should that happen sooner, and has made ample provision for their removal to a foreign colony, or to a free state, at their option.

BOOKS FOR CHILDREN.

THE following Books for Children have been published at the Christian Register Office, and have obtained the confidence of discerning parents, in relation to their moral tendency.

The Badge, (2d edition) by the author of James Talbot, &c.
Robert Fowle.
Lafayette, or Disinterested Benevolence.
George Freeman, the Farmer's Boy.
Joseph Ellis, the Berry Boy.
The following other valuable works, for Children and Youth may be obtained as above.
Wellbeloved's Daily Devotions.
Filial Affection, or the Clergyman's Grandaughter.
The Factory Girl.
Reciprocal Duties of Parents and Children by Mrs Taylor. April 15.

RELIGIOUS TRACTS.

THE following Tracts have been published by the AMERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

On the Religious Phraseology of the New New Testament, and of the Present Day, pp. 34, 4 cents.
Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.
The Faith once delivered to the Saints, 3 cents.
One Hundred Scriptural Arguments for the Unitarian Faith, 2 cents.
Discourse on Human Depravity, by Edmund Q. Sewall, 5 cents.

In addition to the Tracts of the American Unitarian Association, the following doctrinal tracts may be obtained at No. 81, Washington street.

True Messiah Exalted.
Unitarian's Answer.
Consideration of objections to Unitarian Christianity, $1 per 100.
Dr Channing's Sermon, at the Ordination of Rev Mr Sparks.
Rev. Henry Ware's Letter to McLeod.
Wright's Essay on the Doctrine of the Two Natures of Christ.
Also an Essay on the same subject from the Unitarian Miscellany.

MRS BARBAULD'S WORKS.

JUST Published, at 81 Washingtonstreet, the *first* and *third* vols. of Mrs Barbauld's Works. The *second* vol. will be published during the month of August. These volumes will form a complete edition of the works of this distinguished lady. Subscribers to the work will be furnished with their copies when the second volume is published. If any choose to receive the first and the third vols. now, they may be had by application to the proprietors, either at Cambridge, or at 81 Washington street. 3t july 15.

LITERARY GAZETTE.

THIS day published by *Harrison Gray & Cummings, Hilliard, & Co.* The United States Literary Gazette. Vol. iv. No. 7 and 8.

CONTENTS.

Reviews; The Merry Tales of the Three Wise men of Gotham.—Internal improvement in Pennsylvania, 1. Mr Ingersoll's Discourse; 2. Facts and arguments in favor of railways; 3. Address of the Harrisburg Convention; 4. Report of the Acting Committee for the promotion of Internal Improvement.—Brambleteye House, or Cavaliers and Roundheads.—Summary of the Practical Principles of Political Economy.

Miscellany; Thoughts on Milton.—Letter from an American in Europe.

Original Poetry; From the Spanish of Villagas.—Fragment.—The Village Church.—The Soldier's Bride.—Professor Williston's Tacitus.—Woodstock, or the Cavalier.—Phillips and Sewall's edition of Bayley on Bills.—The Lay of Gratitude.—The Traveller's Guide, or Pocket Gazeteer.—Percival's edition of Elegant Extracts.—Report of the Board of Managers of the Prison Discipline Society.—Ray's Lectures on Classical Literature.

Intelligence; Sir Walter Scott.—Boston Athenæum.—Preparation of quills.—The Westminster Review.—Hindoo skulls.—Meridians.—Work in press. Fossil bones.—Australasia.—Itinerating libraries.—French colonies.—New Island.—Agriculture in Russia.—Voyage of discovery.—Quarterly list of new publications.—Yellow fever.—Suicides in England.—Silk manufacture.—New publications.

The proprietors of the New York Review and Athenæum Magazine and of the United States Literary Gazette offer to their subscribers the first number of the journal formed by the union of these works. As only six numbers of the present volume of the Literary Gazette have been printed, while the last volume of the New York Review is complete, the proprietors have found themselves under the necessity of publishing three monthly numbers under the title of the United States Literary Gazette. The subscribers to the New York Review, or others, can be supplied with these three numbers or any of the back numbers of the United States Literary Gazette, on application to the publishers at New York or Boston. On the first day of October next a new series of the work will be commenced, under the title of the United States Review and Literary Gazette.

The two journals, which are united in the present work, resembled each other nearly in their plan and objects. It has been thought by their several conductors, that this plan might be more successfully executed, and these objects more perfectly attained by their union. They had, perhaps, contracted something of a local character, in consequence of deriving the contributions to their pages principally from the neighborhood of the cities in which they were published, and in consequence, also, of the obstructions which they naturally presented to each other's circulation. This objection to their journals, the editors have always been anxious to remove, and they believe that they have succeeded in doing it by the present arrangement. At all events they are confident of their power to present their readers in future with a greater variety of matter. The main object of the editors has hitherto been to furnish a seasonable and complete view of the progress and state of our national literature. This purpose will not be essentially changed, although they will hereafter embrace within their scope more topics of general interest to the public, and offer occasionally an article upon some of the leading traits in the policy of our national government.

The arrangement of the articles in the new journal will not materially vary from that of its predecessors. A place will be allotted to Reviews of such new works as, from the nature of the subject, their own merit, or other causes, may seem to require to be considered at some length. The journal will also contain a department for Miscellany, and one for Original Poetry.—Among the Critical Notices the editors hope to be able to give a brief account of nearly all the works published in this country, which may be thought deserving of notice in a literary journal. No pains will be spared in the collection of literary and scientific intelligence; and a monthly catalogue will be given of all new works published in the United States. A Literary Advetiser, of eight pages, will be appended to each number, which subscribers will receive gratis.

The work will be published simultaneously at Boston and New York, on the first day of every month. Each number will contain 80 pages, octavo, making two volumes a year, of 480 pages each, exclusive of the Literary Advertiser. It will be printed with the same type, and on paper of the same quality with that of the late numbers of the Literary Gazette, and be sent to distant subscribers on the day of publication, by mail, or in any other way they may direct—it will be forwarded, also, to any part of the United States to new subscribers, on the receipt of one year's subscription, five dollars. All letters and communications relating to the editorial department of the journal must be directed free of postage, to James G. Carter, care of Harrison Gray, Boston, or to William C. Bryant, care of G. & C. Carvill, N. York. 3t july 22

PSALMS AND HYMNS.

THE Different Collections of Psalms and Hymns used in Unitarian Churches, are for sale at 81 Washington street. may 20.

DEPOSITORIES
OF THE.
American Unitarian Association.

BOSTON, DAVID REED, GENERAL GENT, 81 Washington Street.

MASSACHUSETTS. *Salem*, J R. Buffum. *Concord*, ohn Stacy. *Hingham*, David Andrews. *Plymouth*, A. Danforth. *Yarmouth*, H. G. Thacher. *Worcester*, C. Harris. *Northampton*, Cephas Clapp. *Springfield*, Elisha Edwards. *Greenfield*, J. A. Saxton.
NEW HAMPSHIRE. *Concord*, J. B. Moore. *Portsmouth*, J. W. Foster. *Keene*, John Prentiss. *Amherst*, S. L. Benden.
MAINE. *Hallowell*, Glazier & Co. *Brunswick*, Ethan Earle. *Edstport*, Daniel Kilby.
CONNECTICUT. *Brooklyn*, S. J. May.
NEW YORK. *New York*, Barnabas Bates.
PENNSYLVANIA. *Philadelphia*, R. H. Small.
SOUTH CAROLINA. *Charleston*, M. L. Hurlbut.

Agents for the Christian Register.

BOSTON, DAVID REED, 81 Washington Street.

MASSACHUSETTS. Stephens Baker, *Beverly*.—N. Lazell, jr. *South Bridgewater*.—James Brown, *Cambridge*.—L. Shattuck, Esq. *Concord*.—Daniel Reed, *Easton*.—J. A. Saxton, Esq. *Greenfield*.—D. Andrews, jr. *Hingham*.—H. A. Breed, Esq. *Lynn*.—J. F. Thayer, *Medford*.—W. Brown, Esq. *Plymouth*.—J. R. Buffum, *Salem*.—Rev. E. S. Goodwin, *Sandwich*.—A. G. Tannatt, *Springfield*.—Calvin Maynard, *Sterling*.—Hon. J. L. Hodges, *Taunton*.—John Bigelow, *Templeton*.—C. Harris, *Worcester*.—Capt. J. Gilley, *Marblehead*.—William Howe, *New Bedford*.—Perez Crocker, *North Bridgewater*.
NEW HAMPSHIRE. John Shepherd, *Amherst*—Jacob B. Moore, *Concord*.—Francis Grant, *Exeter*.—J. W. Foster, *Portsmouth*.
MAINE. E. Clapp, Esq. *Bath*.—E. Earle, *Brunswick*.—Glazier & Co. *Hallowell*.—Maj. B. Palmer, *Kennebunk*.—S. Coffin, Esq. *Newcastle*.—George Thacher, Esq. *Saco*.—Daniel Kilby, *Eastport*.
CONNECTICUT. Rev. S. J. May, *Brooklyn*.—B. H. Green, *New Haven*.
RHODE ISLAND. George Dana, *Providence*.
NEW YORK. Unit'n Book Society, *N. York*.—Rev I. B. Pierce, *Trenton*.
PENNSYLVANIA. J. Mortimer, *Philadelphia*.
MARYLAND. Etting Mickle. *Baltimore*.

☞ ALL Communications relative to the *business concerns* of this paper, are to be addressed to DAVID REED, 81, Washington-street.

ALL Communications relating to the *editorial department*, are to be addressed to the *Editor of the Christian Register*, care of MR DAVID REED.

TERMS. *Three Dollars* a year, payable in advance.